

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 19, Vol. XXVI.

Saturday, May 7, 1864.

Price One Penny.

DREAMS.

BY ELDER JOSEPH G. ROMNEY.

It is by dreams that God often makes known his mind and will to mankind. In the holy Scriptures we find many notable instances of this power, or of this gift, in which man, visited in his slumbers by the angels of God's presence, has partaken of that Spirit of light and intelligence that surrounds Him, and has, by its aid, seen the course of human events, and noted the results of human actions, which were long afterward to take place upon the earth. The operations of the mind, in such a slumber, have not been suspended. Although asleep has sealed the organs of external vision, yet the spiritual eyes have been open, and the action of the mind has been directed by the unseen, but powerful agency of the spirit. Time, to the mind in such a state, seems annihilated or compressed into the smallest possible duration; and actions which, by the comparatively slow progress of present time in human lives, would take years and centuries to live, are, by the electricity of spiritual power, passed before the intellect in a panoramic display, so rapidly, that we might think it impossible for the mind

to retain the scenes portrayed, did not a daguerreotyping process imprint them indelibly and forever upon the soul. Distance is then no longer a barrier presented by circumstances to prevent our researches, for light is less rapid than are the operations of that immortal soul within us, and lakes, seas and continents are traversed in a moment, and in a continuous stream is truth presented to the mind. The obstructions which matter presents to our physical movements are no longer any hindrance to our investigations, or of our seeking for truth and intelligence; for, as the Spirit of God—which is the life-giving principle of all matter, and pervades it in all its phases and all its varied ramifications—makes matter as penetrable to spiritual communication as the atmosphere is to our mortal vision and bodies; so this powerful agent does away, in a manner, with time, distance, and the obstructions of matter, so effectually, as to make the movements of the inner, spiritual being, in any direction, optional.

Dreams are of different kinds and are given for various purposes, each

true one, however, being applicable to the situation and requirements of the individual receiving it, or, of the people about whom it contains directions. Dreams must be divided into two kinds or classes, true and false; the former are given for a definite purpose, either as warnings of judgments to come, or telling of duties to perform in the present or the future; the latter are delusive, treacherous and not to be counted as proceeding from a good source. Those beneficial to us and productive of happiness and joy, are from a good and holy source, and are given for the purpose of strengthening our determinations and confirming our faith, or of warning us of difficulties which will be presented before us by the Adversary, to daunt our courage and lure us on to destruction by the seductive arts of the siren Pleasure; and, by a proper and becoming attention to such warnings, we may know how to avoid disastrous consequences. Others proceed from the whisperings of evil spirits, and are illusive and deceptive; and though at times they may be very grand, yet are they to be dreaded in their approach as much as should the mirage of the dreary desert to the weary and thirsty traveller. But, by far the greater number of dreams we have are owing more to the disordered state of the body or mind at the time they are experienced, than they are to anything else. Some physiologists go so far as to say, that were we always in a healthy and vigorous state we would never dream; yet the child dreams, and of angels, too, or the bright smile which at times decks its ruddy cheeks and wreathes its infantile lips, does not speak truly; but that point they must themselves settle, enough for our present purpose for us to know that God at times does, by spiritual manifestations, make known in dreams, at night, his will to his children here on earth. That the greater part of our dreams are, however, owing to disordered action of bodily function, we think few will deny, who have made their own nature and their own experience their proper study; for, when the mind is in a feverish state of mental incertitude, dreams are more apt to affright us than they are when the

spirit is calm and unruffled, rest being in the former instance broken by fits and starts, in the latter, tranquil and refreshing as the slumber of a child. The mind cannot become diseased in its action without affecting the body, nor can the energies of the latter be wasted without a decrease of the power of the former. Perfect health, of both mind and body, produces calm, tranquil and refreshing slumber; sickness and disease, broken rest and disagreeable sensations. Nightmare is a hideous kind of dream brought upon us by a cessation of the arterial flow, the turgid stream refusing to answer the beatings of the heart, whilst the various functions of the body are in such a morbid state that, until circulation is again commenced and equilibrium is restored, the subject is in a manner dead to all the purposes and designs of life. We find that so fine and close is the connection between mind and matter, that while the former is effected the latter has not its usual healthy action, but is worked upon more or less by the other, consequently disagreeable dreams are experienced, and *vice versa*.

But it is not our design to enter physiologically or metaphysically into the causes which produce dreams, as treated upon by the wisdom of men, for, thus considered, there are many of which we can give no account. In the New Testament we are told that different men were given divers gifts. One has all the powers and privileges of a Seer, another has the gift of prophecy, another great power of faith, another the power to dream true dreams, and to another the power to interpret them, or, in rare instances, all those great and glorious gifts have been centred in one individual. It is not often, however, that all these gifts are centred in one person; few, indeed, have had that inestimable privilege. Joseph, in Egypt, had the power of interpreting dreams, as he truthfully foretold the famine which would come upon that land, as prefigured to the mind of Pharaoh in the fat and lean kine, and in the filled and the mildewed ears of corn, and, by means of this good gift, Joseph not only gained his own liberation from prison and exaltation to power, but,

likewise, he saved the entire people of Egypt from perishing of famine, as well as proving a savior to his father's house. He had, as well as the power to interpret, that likewise of dreaming true dreams, and it was by means of these manifestations that God accomplished his purposes with regard to Israel. Because Joseph dreamed dreams seemingly showing that he should be master of his brethren, and that they should bow down to him as to a temporal prince, their anger was enkindled against him, and they sold him as a slave into Egypt, the very place they afterwards went to for corn, and they there bowed down to him as his dreams foretold, not knowing who he was, that they might obtain food for their wives and little ones. When we reflect upon the purposes of the Almighty, we are surprised, many times, at the beauty and regularity which pervades them all, and at the magnitude of that power which brings them all to a successful termination. The most tortuous difficulty becomes plain and simple to the Spirit of the Lord, and, indeed, the "wrath of man" is made to praise him in ten thousand different ways. The wisest of the plans of man appear but folly beside those of the Lord, and we are led to exclaim involuntarily,—“How great thy power, O God! and thy wisdom, how infinite.”

The difference between a dream and a vision seems to be, that the former is seen or witnessed by the spirit when the body is at rest, whilst the latter is beheld by the spirit through and by the aid of the natural eyes. The former, many times, answers all the purposes of the latter of convincing the mind and of strengthening the judgment, but it is a less open and sensible manifestation of the power and goodness of God; and, with some whose unbelief may be more stubborn, and whose faith may be less than that of another's, the greater proof may be necessary to dispel the darkness enveloping the understanding, as with Paul the Apostle and with Alma the son of Alma. Many great and glorious manifestations of the purposes of God have been made plain to the minds of his servants by means of dreams they have had, as witness those of Nephi

and his father Lehi, as recorded in the Book of Mormon.

We have already said that some dreams are given by our heavenly Father to warn his children of impending danger, or to prepare them for the approach of certain events, all without asking, as those to Joseph, which so angered his brethren; others are given to individuals not favorites of our Father's, that some one of his servants, by his power of interpretation, may be placed in such a position as to fulfil the purposes of the Almighty; whilst others, again, are obtained only by fasting and prayer, as those that Daniel received, and by means of which he saved his own and his brethren's lives, that had been forfeited to the brutal rage of a tyrant. But no difference how obtained, if they are true dreams they are equally given by the power and goodness of Almighty God. The wise men who were sent by Herod to spy out our Savior, and to return to him bringing him word of his appearance, were warned in a dream not to do so, and they, obedient to its counsels, journeyed to their own country without returning to him. Sometimes individuals have even made up their minds to perform a certain thing—their matured judgments have caused them to come to a decision, and in the silent slumbers of the succeeding night they have been warned to desist and turn from the accomplishment of their purposes, or they would be doing wrong, and they would be smitten by the judgments of God; as Abimelech was told in a dream to give up Sarah, Abraham wife, or he would be a dead man; and as Joseph, the husband of Mary, was told that the separation he purposed from her was contrary to the mind and will of God. When danger approaches, God sometimes warns an individual to flee from it, as the angel of the Lord appeared unto Joseph again, warning him that the officers of Herod were coming to destroy the child, and that he was to take him and his mother and go for safety into Egypt; and he, obedient, did so, and was greatly blessed in so doing. He was, likewise, told when the danger was over and he could return, in a similar manner.

We have many other examples wherein men who received dreams from God, and were obedient to their teachings, realized blessings at his hands. They had faith in God sufficient to know truth from error; but, now-a-days, we may look a long while before we can find, amongst the people of the world, an individual who has thus faith enough to forsake his home and journey into a strange land in obedience to the requirements of God manifested in a dream. Scepticism is too rampant, infidelity is too prevalent, to allow such simple confidence to exist; worldly wisdom pretends to know more than does the inspiration of God's Spirit, were its expounder to be the judge; and those who will not listen to, nor believe in the revelations of His will to man in this age, will have still less confidence in dreams which chain their wandering fancies through the night. And, indeed, while they enjoy so little of the Spirit of God as they do, they are justified in not believing the dreams that they have given unto them, for they are delusive and vain, and are calculated to lead them astray; but to those of an inspired servant of God they are equally unbelieving, and, by being so, grovel in still greater darkness than before.

Dreams are great and glorious gifts of God to man, and they are given for his benefit, or his holiest and most deserving servants would not alone receive them, or be called upon to interpret them. They are promised, however, by the Apostle to all believers in Jesus Christ, and are a proof, along with other gifts, to those who receive them, that they are, indeed, believers, and that they are in that road which will lead them on to salvation. They are given to strengthen the faith of individual Saints, and pertain alone to such as receive them; for, when for the benefit of the entire Church, or of a part of it, God will send them through the proper channel of his Holy Priesthood, it being neither proper nor right that an individual in a subordinate position should dictate those above him in authority; and when a dream causes any one to interfere or meddle with that which does not concern him, it is from the

Devil, and is given for the purpose of leading him astray and of creating confusion in the Church. A good dream from the Spirit of God is very easily told; it will make persons wiser, more humble and more obedient than they have ever been before, and will cause them, rather than to boastfully declare their superior blessings, to be prayerfully diligent and careful that they do not grieve the Spirit of God, thus losing the light and consolation they enjoy.

It is fashionable now in the Christian world to believe that the signs promised to follow believers are no longer necessary, and that when the Gospel form was established its power was withdrawn. Such seems to be the belief with regard to dreams and visions; but the Prophet Joel tells us that "afterwards" God will bestow his Spirit upon all flesh, and that they shall dream and prophesy as they did anciently. The same promises are reiterated by the Apostles, and all who live deservedly before God shall obtain them. Corrupt Christianity may say they are not necessary, but, by so doing, they place themselves under the curse pronounced by Paul upon all who would dare to preach any other doctrine than that he preached; and that had miraculous signs and gifts followed all who believed, therefore, all who have not these gifts are unbelievers, and will come into condemnation. The wonderful progress man has made in learning has increased his stubbornness and pride, and he calls that a dark and benighted age in which his forefathers held converse with angels, and even witnessed the glory and power of God. He would call it retrogression to return again to the simplicity and purity of a Patriarchal government, and he seems to value those laws the most highly which are most complex in nature and difficult administration; dreams, visions, gifts and heavenly blessings are, according to his philosophy, signs of a low state of civilization—they are no longer necessary to man, for, has he not college learning to supply its place! Such manifestations are but the inexperience of an early, immature age, not of the manhood of nations! Such sophistry is the reasoning of pretended

Bible believers, while we, Latter-day Saints, do believe in such things, although we have the unenviable credit of being *unbelievers*. "O, but the Bible does not mean what it says—you are deluded! You must not pray and expect to receive an answer to your prayers—such simplicity is absurd in this enlightened age."

The following dream may not be out of place. I remember reading, in that part of the journal of my father written in Nauvoo, the account of a remarkable dream had by the Prophet Joseph Smith, and by him related to the Saints from the Stand, which seemed to have an almost literal fulfilment in the events following. He dreamt that he was driving in his carriage alone across the prairie, some miles from the city, and the road he was travelling skirted a belt of timber, such as is common in that country. When he arrived abreast of this timber, he saw two men coming from it toward him, and upon their nearer approach he knew them to be William Law and Dr. Foster; and, as he was intimate and friendly with them, he felt no alarm at meeting them, thus alone and defenceless upon the prairie. When they had come up to the side of the carriage, however, they seized and roughly dragged him out of it, at the same time calling him all kinds of vile names; and, having him in their power, they hurried him across the prairie toward the belt of timber we have mentioned, near which was a deep and dark pit, into which they cast him. The depth of the pit was such that he was powerless to effect his escape without aid, and he knew

that he would have to stay there until some of his friends would liberate him. He had not been long in it, however, before he heard a loud outcry and the voices of the two men, who had just left him, calling on him by name to come and help them, in accents of the wildest terror, and knowing by their outcries and frantic shrieks that something terrible was transpiring, he sprang up as far as he possibly could, and was enabled to catch the sides of the pit, and, by a great exertion of strength, he drew himself up so that he could just see what was going on around. Directed by their cries he looked, and what he saw almost chilled him to his heart's core. He saw Dr. Foster struggling in the crushing embrace of a huge bear, and, not far from him, writhed William Law, enveloped in the contracting folds of a great and terrible serpent. They called on Joseph repeatedly for help, but he cried to them,—"I cannot come; you have put me where it is impossible for me to help you." His strength became exhausted, and he dropped down into the pit, and in a short time he awoke.

This dream would seem to have had its fulfilment in the actions of those two men, for all who are acquainted with their proceedings know that they plotted against the Prophet, and did all they could to overthrow his authority; and, finally, by apostatizing, they put themselves where it was no longer possible for him to help them to their salvation. I have given this dream as near as my recollection serves me, it being now several years since I read it.

NEVER SHRINK FROM DUTY.

Never flinch from a difficulty, if it lies in the pathway of duty. You may shirk it or avoid it, or get round it in some way now,—but it is sure to confront you again at some future time, when you least expect it, and when it will, probably, be less easy to evade, while it will be more difficult to overcome. Every time you flinch

from duty you lose a portion of your manhood, your self-respect, your liberty,—while you forge the chains that bind you in slavery. While there is any duty which you have failed to perform, any sacrifice you are unwilling to make, any trial or suffering you are afraid to endure, so long are you living in slavery and fear; so

long is it impossible for you to progress in the true dignity of manhood. There stands that same duty, or sacrifice, or trial, as a terrible phantom to alarm and discourage you; and though, when you shrink back it disappears, yet, whenever you attempt to again go forward in the path of progression, you will find it confronting you in the very same spot it did before, and there it will remain until you boldly attack it, when you will invariably find it vanish into "thin air."

You can never "rise above all things" until you have learned what it is to "descend below all things." You can never be truly free so long as there is anything you are afraid of. If it is physical or mental suffering, the loss of friends, poverty, shame, persecution, death, or anything else that might be mentioned, that you live in dread of, you are a slave to it in proportion as you fear it; and the only way to enable you to conquer this feeling is to bring you right up "to the mark," to make you "face the music," grapple with the spectre or pass through the fiery furnace, as the case may be. Like children, we fear, or wonder at, what we do not understand; but once let the mystery

be dispelled, and our wonder and fear cease, and we no longer live in fear—even of death.

If there is any one thing we are living in fear of, we may rest assured God will, eventually, cause us to pass through that very trial,—not in order to fret or annoy or torment us, or to make us turn away from the truth if possible, nor yet because He takes pleasure in the sufferings of his children; but, for our own good and the development of our own powers and faculties of mind and body; and, because so long as there is any possible contingency which we are fearful of, the Lord cannot place that confidence in, and bestow that power upon us which he desires, as Satan, by working upon our fears, might cause us to neglect our duty and sacrifice our integrity.

Then never flinch from duty or trial. If you do, you will find that very duty or trial the Rubicon which you must cross before you can make any progress; it will stand there as a barrier in your way—as the armed legions you must vanquish before you proceed to further victories.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 281.)

1843
Sept. 4.—Accompanied by H. C. Kimball, Orson Pratt, Geo. A. Smith and John E. Page, we crossed the Sound from New York to Providence, Rhode Island; from thence to Boston, where we arrived on the 5th, and called on Mr. Tewkesbury, 82, Commercial-street, who directed us to brother Dudley's, sister Dudley received us kindly. The brethren were distributed among the Saints in Boston.

—6.—Elder Kimball and I went through Salem to Marble Head, and heard brother P. P. Pratt preach in the evening.

—7.—We returned to Salem and staid all night.

—8.—Returned to Boston.

—9, 10 and 11.—Attended Confe-

rence at Boylston Hall, Boston; there were eight of our Quorum present. Elders and members were present from most of the Branches in New England. Many of the citizens also attended, some of whom were very rude and unmannerly in their behavior; it was evident that either their parents had not taught them good manners, or they had made bad use of their early education. I gave them several sharp reproofs for their meanness and unbecoming conduct, which I accompanied by lessons of instruction which, if heeded, would have a tendency to improve their manners materially; but I must say that I never saw more of a spirit of rowdiness manifest in any congregation where I ever preached, than was manifested in the good,

Christian city of Boston. I visited Lowell and instructed the Saints.

I counselled Elder Addison Pratt to engage passages for himself, Elders Noah Rogers, Knowlton F. Hanks and B. F. Grouard, to the Pacific Islands, although they had not means wherewith to pay for them.

-20.—At the request and expense of Elder L. R. Foster, I visited Mr. O. S. Fowler, the phrenologist, at Marlborough Chapel, with Elders Kimball, Woodruff and Geo. A. Smith. He examined our heads and gave us charts. After giving me a very good chart for \$1, I will give him a chart gratis. My opinion of him is, that he is just as nigh being an idiot as a man can be, and have any sense left to pass through the world decently; and it appeared to me that the cause of his success was the amount of impudence and self-importance he possessed, and the high opinion he entertained of his own abilities.

-22.—I visited the harbor of Boston, the State House, the Charleston navy yard, the U. S. steamship of war *Mississippi*, the *Ohio* and *Franklin*, 74 gun ships, the sloop of war *Boston*, lying in the dry docks, the frigates *Potomac* and *Cumberland*, and also visited the *Virginia* and the *Vermont*, the largest class of ships in the U. S. navy, which had been lying unfinished on the stocks since the war of 1812, enclosed in ship-houses; the Bunker Hill monument on Breed's Hill, the U. S. rope-walk, and passed through the State Prison to Charleston. In the evening we preached in the Boylston Hall.

I also visited Lyne, Salem and Marble Head. I counselled brother Philip B. Lewis, of New Bedford, to supply the brethren going to the islands with what money they were deficient of to pay their passages. He expressed an anxiety to go along with the mission; I told him he would have the privilege of going on a mission to the islands at some future time.

-29.—I left Boston for New York. Brother Woodruff and I staid at brother L. R. Foster's on the 30th.

Oct. 1.—Proceeded to Philadelphia and attended meeting in the evening.

-3.—In company with Elders Kimball, Hyde, Woodruff, G. A. Smith

and J. M. Grant, visited the Saints in Philadelphia; dined at brother J. B. Nicolson's, and in the evening partook of an oyster-supper at Mr. Jeffrey's, who undertook to get us drunk, but only succeeded in intoxicating himself. We consecrated several bottles of oil.

-4.—We left Philadelphia for Nauvoo by way of Pittsburgh, by canal and railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate, and at the request of the passengers I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much that he would not reply.

In the evening a gang of about a dozen Baptist ministers came on board, returning to Pittsburgh from a Conference. The Campbellite preacher told them there were "Mormons" on board; they immediately surrounded brother Geo. A. Smith, and challenged him to debate, which he declined on the ground that it was not a proper place to discuss on religious subjects. They accused him of pretending to have the truth and not being willing to preach it to them. He proposed to preach in their churches in Pittsburgh any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the Scribes and Pharisees in the days of Jesus. They commenced a tirade of abuse against him, half a dozen talking at once, and making use of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper, they having taken theirs before coming on board.

After supper, brother Kimball went to George A's. assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen. Brother Kimball made several quotations, knowing they were not from the Scriptures. The ministers would frequently interrupt him and say,—“That quotation is not in the

Bible." Brother Kimball frequently turned to brother George A. and said,—"Will you find that passage?" He opened his Bible as if to search, when the ministers all remembered the passages.

I came up and inquired what was the meaning of this loud talk? The ministers answered that they had challenged the "Mormons" to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness. I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board, since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister; and if they pretended to be ministers of the Gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith rediculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with com-

mendable patience; upon which the passengers told the captain, if he did not stop that gang of Baptist preachers from insulting the "Mormon" Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them.

We arrived at Pittsburgh on the 8th, at ten a.m., and at eleven shipped on board the *Rariton* for St. Louis. We found brother Bradford W. Elliot and two sisters on board.

We arrived at Cincinnati on the 12th. The river being low, the boat lay on sand-bars some time. Sister Cobb, who accompanied us from Boston, had a child very sick, who died in Cincinnati; she had it put in a tin coffin and took it with her. We were transferred to the steamer *Nautilus*, which left on the 14th and reached St. Louis on the 19th, where we re-shipped for Nauvoo, and arrived on the 22nd, and went into council with Joseph, Hyrum and others, when ordinances were administered to William Marks and wife.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY, 7, 1864.

MODERN WORSHIP AND ITS FRUITS.

THE spectacle which is now to be witnessed in Europe, in the progress and management of the war which is raging between Prussia and Austria on the one side, and Denmark on the other, ought to attract the attention and arouse the thoughts of every reflecting man who is familiar with the combatants and their character. Especially should it be pondered upon by those who profess to believe that modern Christianity, so-called, is a divine, truthful and saving form of doctrine. The greatest being who ever dwelt among men on the earth once gave to the world a rule to the effect, that as trees were known by their fruit—every good tree bringing forth good fruit, and every evil tree bringing forth evil fruit—so men, and the systems which they taught and practiced should be known by their fruit. By this rule, we should be pleased to see the

believers in modern orthodox religion test the systems which they rely upon, and ascertain whether the fruit which they now exhibit is of such a character as to warrant them in accepting such as means of salvation. Did we not know by experience that men will, with strange inconsistency, despite every proof of their falsity, cling to their old forms of belief, it would be incredible that, with the scenes which are now transpiring in Christendom, they could any longer have confidence in the religion which is taught unto them. He, after whose name they improperly call their religion, enunciated, as one of his greatest promises, the encouraging sentiment—"Blessed are the peace-makers, for they shall be called the children of God." Of course, the conclusion from this sentiment must be, that they who are not peace-makers, and will promote or countenance strife, *cannot* be called the children of God. The whole of His teachings and doctrine had, for their object among men, the development of peace and good-will, and the abolition of war and its miserable train of associate evils. These were the fruits which were produced by the adoption and practice of His system of religion. But how wofully destitute of such blessed results is that portion of mankind which asserts that it possesses the same Christianity which he taught! Lutheran Prussia and Catholic Austria are, to-day, banded together to fight Lutheran Denmark. The deadly cannon and rifle and sword, with all the improved appliances of modern warfare, are being used by one Christian nation against another Christian nation, of the same form of faith, killing their men, abusing their women, plundering and burning their towns, and making the whole land groan through the vigorous and vindictive cruelty which they exercise; and, while this work of destruction is going on, Prussian priests supplicate God to sanctify and approve of their cause, and to allow victory to perch on their banners in the war which they wage against their fellow-believers, in whose ranks, also, priests are found offering supplication to the same God, in the same forms of worship, for him to give *them* success in their efforts to defend themselves and to slay and destroy, to the extent of their power, their brethren of the same church. This is the spectacle which the practice of modern Christianity, in Christendom, now presents to the world; and, yet, its believers vaunt as loudly about their religion and its effects as though, instead of war and confusion, every nation was dwelling in the enjoyment of undisturbed peace and harmony! Can it be wondered at that men indulge in infidelity while these scenes are being enacted in the broad light of day, by nations who profess to reverence the meek and lowly Jesus as the Fountain and Author of their religion, and represent themselves as the incarnation of the virtues which he inculcated? The only wonder is, that amid so much hypocrisy, violence and fraud, so much inconsistency and corruption on the part of those who profess to be the practitioners of the Divine will, there are not more avowed infidels. Were men to depend upon external evidences, alone, and were they not possessed of a sufficient portion of the Spirit of the Deity to make them instinctively feel that there is a God and a future beyond the portals of the tomb, they would, under the existing state of things in Christendom, be hopeless infidels. As it is, the great majority, while clinging to a form of belief which their priests and religious guides tell them emanated from God, are, nevertheless, practical infidels, and act without any more reference to the Divine Creator, than if he had no existence. Would it be possible for a nation who has any genuine belief in God and in his justice, with religious teachers in abundance in their midst, to deliberately go to war

with a neighboring nation, of the same belief and belonging to the same church as themselves, and endeavor, by the use of the most dreadful means, to exterminate them from the face of the earth? The effects of the teaching and practice of modern Christianity among the nations are heart-rending. A more gross form of idolatry, and one attended with more baneful effects upon man in his individual, family and national capacity, never was taught among any people professing to be enlightened. Well may the Lord threaten to overthrow and destroy the nations of the earth if they will not repent. There is no species of wickedness that man can conceive of, that is not practiced, to a greater or lesser extent, among the nations which adhere to this form of belief. Were this effete form of worship—so powerless to save from evil, yet so destructive to the faith which pleases God—to continue to hold sway and prevail in the midst of the earth, unchecked by the avenging hand of God, the earth would continue to be the pandemonium which it is, and, indeed, wax worse and worse, instead of being made the abode of peace, truth and righteousness, and those who love such blessings. Would that men would ponder on their ways and seek to understand the principles which God has ever taught unto his children upon the earth, for their salvation and happiness. Heart-burnings, confusion, misrule and war would then be likely to disappear from the earth, and the heavenly principles of order, love, justice and peace would take their place, and the heavens would smile upon the earth and its inhabitants, and the bounteous blessings of an almighty and loving Father would descend upon them. Let the principles and laws which, as observed in heaven, make it a place of happiness and bliss and of exquisite enjoyment, but be observed by man on the earth, and this planet of ours will be a place which God and angels will visit with delight, instead of it being shunned by them as it has been for so many past generations.

DEPARTURE. We had the pleasure of clearing the ship *Monarch* of the *Sea* (Captain Kirkaldy) for the port of New York, on Tuesday, the 26th inst. This ship was chartered to sail on the 23rd inst.; but, owing to unavoidable detention in loading and unloading the cargo, through having to change her berth in the dock, she could not be got ready for clearing before Tuesday. She did not sail until the morning of Thursday, the 28th inst. This further delay was attributable to the difficulty in obtaining sailors. So many ships having been prevented from reaching the port by the strong easterly winds which have lately prevailed, and the bounty offered by the American navy inducing so many sailors to enter into their service, there has been a great scarcity of that class of men, of late, in this port.

This goodly ship has sailed with 973 souls of the Saints on board, nearly every one of whom have paid their way through to Wyoming. This is the largest company of Saints, we believe, which has ever sailed from the shores of Europe for America. Though they have had some inconveniences to endure, through the ship not being completely prepared to receive them at the time they were advised to come forward, good feelings and good order were noticeable in their midst, and they formed no exception, in this respect, to the many companies of Saints which have left these shores for Zion. On Sunday, the 24th, a public meeting was held on board the ship, in the Bramley-House

Dock, at which meeting several of the Elders spoke, in Danish and English, and imparted much instruction, pertinent to the occasion and the circumstances which surrounded the Saints, and which, if treasured up by the Saints, would be profitable to them on their journey. The company was also organized at this meeting. Elder John Smith (Patriarch) was appointed to preside, and Elders John D. Chase, J. P. R. Johnson and Parley P. Pratt were appointed his counsellors, and to assist him in taking charge of the Saints. Elders to preside over the various wards, into which the ship will be divided, were also selected at this meeting. Five Elders who were sent from Zion on missions to Europe sailed on this ship. Their names are—John Smith, John D. Chase, J. P. R. Johnson, Parley P. Pratt and Christoffer Holberg. Elder John Smith was appointed a mission to Denmark in the spring of 1862, and reached his field of labor in the month of September, in that year, since which time he has continued there. Elder Johnson was also appointed a mission to that land, in the month of September, 1860; leaving Zion in that same month, he reached his field of labor in January, 1861, since which time he has labored continuously in the ministry, part of the time as Travelling Elder, and as President of the Fredericia Conference, in Denmark, and the Christiania Conference, in Norway. Elder Holberg left Zion in the spring of 1862, and, since September of that year, has labored in Sweden, travelling and preaching in the Gottenburg and Skaane Conferences. Elders Chase and Pratt reached England, on their missions, in July, 1861, having been appointed to labor in Europe at the previous April Conference. The former has labored in the capacity of Travelling Elder in the Nottingham Conference, afterwards President of that Conference, and, finally, as President of that District, comprising the Nottingham, Leicestershire, Derbyshire and Lincolnshire Conferences. The latter was first appointed Travelling Elder in the Sheffield Conference; he afterwards presided over the Hull Conference, and from there was taken to preside over the Nottingham Conference. These Elders, as far as we know, have labored diligently and endeavored to magnify their callings. We trust that the lessons of experience which they have gained since they left home, will be of benefit to them, and that their future progress will be commensurate with their past experience. Beside these Elders, there were a number of native Elders, who have been engaged in the ministry for a number of years, sailed on this vessel. Elder William Warnock, who has been laboring as Travelling Elder in the Glasgow and Edinburgh Conferences, and John R. Howard, who has been laboring in a similar capacity in the Norwich Conference, were among the number. The remainder were from Scandinavia:—N. C. Edlefsen, President of the Copenhagen Conference; P. C. Geertsen, President of the Aarhus Conference; P. C. Carstensen, formerly President of the Fyen Conference; J. Hansen, formerly President of the Lolland Conference; J. C. Olsen, formerly President of the Fredericia Conference; N. C. Flygare, President of the Stockholm Conference; A. P. Söderborg, President of the Gottenburg Conference; L. Nilsson, President of the Norrköping Conference; A. Swedlund, President of the Sundsvall Conference, and J. M. H. Börglum, K. J. Therning, H. Jørgensen, N. P. Hansen, O. C. Ovesen, N. P. Christensen, S. Petersen, H. L. Lund, B. P. Wulff, O. N. Widerborg, O. Andelin, T. Hallgren, J. H. Holmberg and P. Henriksen. We pray the Lord to look favorably upon this ship, with its precious freight, and give it a safe and prosperous voyage across the mighty Atlantic, and health and life to all on board.

ABSTRACT OF CORRESPONDENCE.

AMERICAN—Elder Ensign I. Stocking, in this Mission, has kindly submitted to us, for publication, a letter from Elder Henry Arnold, written on the 31st of December last, from Fort Hereman, G. S. L. county, U.T. We readily avail ourself of the privilege of publishing in the STAR a portion of his letter, as the items therein contained may prove interesting to our readers, and, especially, to brother Arnold's acquaintances, of whom he has many in England. He says :

"All things appear to be going on in the right manner, on this side of the big mountain ; but on the other side the Devil reigns and triumphs in the anarchy and bloodshed which prevail. The Prophet Joseph's prediction must be fulfilled, and already, in the rebellion in South Carolina, we see the partial fulfilment of his words. None can hinder its fulfilment ; and 'he that will not take up the sword against his neighbor, must needs flee to Zion.' How great is the means of deliverance which has been devised by the economy of our heavenly Father, for the Saints ! They are enjoying peace and plenty, while those who have rejected the message of salvation are beginning to feel the chastening hand of the Almighty. Here, there is no lamentation or mourning for the loss of brothers and sons ; no sorrow or anguish of widows and fatherless children, who have been deprived of their husbands and fathers by the calamity that has befallen this great nation. No,—in our domestic circles there is a peace only known to the Saints of God. Yes, Ensign, declare it to the world, that in this, the nineteenth century, when murder, seduction, and every other crime, are stalking abroad throughout the nations of Christendom, there is in the fastnesses of these mountains an united band of one hundred thousand human souls, who have come here to serve their Creator and obey His laws, and among whom the seducer, the murderer and the thief dare not lift their heads. It is the kingdom of God in embryo—that kingdom which, it has been said, should be set up in the last days, and break in pieces and subdue all other kingdoms and stand forever. The newspapers which you sent came duly to hand ; and, to me, it was almost sickening to read the amount of crime which they record,—husbands murdering their wives and children, and wives their husbands and children, &c. I thank God for the refuge and seclusion which he has afforded the Saints in these peaceful valleys, where they can live away from the wickedness and corruption which are tolerated in the world. Nearly twelve years I have been in these Valleys, and in that whole period of time I have never seen one person begging bread ; there is work for all and bread for all ; and virtue, honesty and sobriety never were more strictly taught and observed by any people than by the Saints. But are all who are living in the Valleys satisfied ? No ; it is not to be expected that, in a population of one hundred thousand people, all will be satisfied. People of almost every grade and profession have come to this place, with various ideas and for various purposes ; and some, finding the place unsuited to the practices of the vile, and the laws and institutions too rigid for the lustful and Mammon-worshipping portion, have left for a more congenial clime. It is from such that a great many of the false and slanderous reports, concerning this people, have emanated. In my last letter I alluded to the occupants of Camp Douglas. Things there, at present, have a more pacific appearance. They have since humbled themselves very much. They sent for Bishop John Sharp, some time ago, and told him that he must now be their Bishop, for they were short of breadstuff, and that there was no other alternative but to throw themselves upon our hands. The matter being represented to the First Presidency, it was considered the best policy to feed them. This contract, increased by the great demand for the gold mines, is causing provisions, of all kinds, to rise in price most rapidly. Flour finds a ready market at

12 dollars per 100 lbs., and everything else in proportion. The First Presidency foresaw this scarcity last Fall, and made it obligatory on all the Bishops to see that every family in their respective wards had sufficient to last them until another harvest."

WORCESTERSHIRE CONFERENCE.—Elder Franklin Merrill writes to us, under date of the 2nd ult., expressing his feelings in relation to his labors in the ministry. He goes on to say:—"I am fully convinced that while I am laboring for the building up of the kingdom of God, I am benefiting and blessing myself. I am now in a position to appreciate the counsel and instruction given to the young Elders at the General Council. I can learn a lesson every day by acting upon what I heard there. As regards the Work here, I cannot give as favorable a report of it as I could desire; still, I know it might be worse. This Conference has been, in years past, one of the best in the Mission; but, like many other Conferences, I suppose, it has become greatly reduced. I have been once through the entire Conference, which takes in a large extent of country. It reaches some considerable distance into Shropshire and Herefordshire, and in most parts the Saints are widely scattered. I have to travel from five to twenty-eight miles from one family of Saints to another, and, in that distance, I pass through many large towns and villages where there is not a Saint to be found. However, I am of a sanguine disposition, and hope, by being humble and obedient, that the Lord will make me a useful instrument in doing good. A number of persons have expressed their intention of being baptized."

CHELtenham CONFERENCE.—Elder John L. Dolten, writing from Cheltenham, under date of March 8th, says,—“Since I have been in this Conference I have enjoyed myself very well. I never felt better in my life than at the present time. The Saints also feel well, where I travel, and they are a good people. The most of them are as good a people as I could desire to travel among. Yet there are some who might do a great deal better, if they had the inclination to do so. As a general thing, the Saints want to emigrate very much, and they can hardly wait for the time to come; while, on the other hand, there are others who do not seem to care whether they ever emigrate or not,—they sit down as contentedly as can be, and make no effort to get away from Babylon. So far as their practice is concerned, one would naturally conclude that they have very little interest in their own salvation. This class, however, I am pleased to say, does not represent the feelings of the entire body of Saints among whom I labor. They are very limited in number, and have no weight or influence with the good majority. I have baptized a few since I have been in this Conference, and there is a good prospect for more joining the Church. I am confident that much good can be done in these lands, for there are many honest-hearted people who desire to know the truth.”

CORRESPONDENCE.

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, March 19, 1864.

President Cannon.

Dear Brother,—As I have an oppor-

tunity to write a few lines, I thought I could not do better than give you some idea of my doings since I last saw you at the General Council in Birmingham. Since that time I have

been travelling through the Newcastle-on-Tyne District, in company with brother M. F. Farnsworth, as long as he remained here, and since then with brother Joseph H. Felt in the Durham Conference, and brother Charles W. Stayner in the Newcastle-on-Tyne Conference. I have visited nearly all the Saints, and I can say that I rejoice in my labors with them, for the Saints enjoy the spirit of the Gospel and manifest a determination to do all they can to advance the Work in this part of the Lord's vineyard. I rejoice in their midst, and feel assured that the Lord blesses me with his good Spirit, to guide and comfort me.

The more I see the wicked revile and scoff at the Work of God, the more anxious I am to be counted worthy of being an *active* member in the Church of Jesus Christ of Latter-day Saints. There is one thing that grieves me, and that is, that I cannot accomplish more than I do in so good a cause; but I know if we will do the best we can, and labor to the extent of our knowledge and ability, God will bless us with greater knowledge and power.

During the last few days I have been visiting the various Branches in the Durham Conference. I find the Saints are striving to live in faithfulness and with a view of working out their salvation. Brother Felt, who is laboring in their midst, is humble and manifests a very anxious desire to be made useful while on his mission. I find brother Stayner is equally as desirous to see the Work spread in his Conference.

The Conference, held here on the 31st of January last, you were informed of in brother Farnsworth's letter of the 1st of February. The Saints all seemed to enjoy themselves in meeting together, and the same spirit of peace and love, enjoyed at our General Council in Birmingham, was with us here. The Saints agreed to try again to clear off the old debt, and we hope, with care and economy, to be free in a short time. We also had a tea-party on the evening of the 1st of February, where, again, all seemed to enjoy themselves. The proceedings were enlivened by some good recitations and songs. I am well

pleased with the Saints and those I am associated with.

I fear the emigration from this District will be a small one this year. There are many *hoping* to go, but few are certain.

Praying God to bless and sustain you through all your trials and labors, I remain, as ever, your brother in the New and Everlasting Covenant,

FREDERICK W. COX.

DORSETSHIRE CONFERENCE.

Bridport, April 1, 1864.

President Cannon.

Dear Brother,—I take this opportunity to let you know a little of my progress. At present, I am in good health and spirits, and feel grateful to my Father in heaven for the mercies and blessings which he has bestowed upon me, since I have been in this country. I rejoice in having the privilege of working for the kingdom of God. I feel it a pleasure in laboring among so good a people as are in this Conference. They, as a general thing, evince a great desire to serve the Almighty and keep those commandments which are revealed through His servants to the children of men. I am trying to disseminate the principles of the Gospel among those who know not the plan of salvation. We have good meetings, although our numbers are small. We do not have large attendances of strangers, but there are a few who regularly attend our places of worship and are evidently interested in the principles. It seems that the people, as a general thing, do not care much for the Gospel. The Saints are looked upon as the outcasts of society; but it will not be long before men will desire the society and intercourse of the Saints—when the kingdom of God has attained to its independence and supremacy over the nations of the earth. But, I fear, it will be when they have no longer the privilege of associating with the people of God, and when the Gospel has ceased to be sounded in their ears. The Lord will speak to them in a different manner to what he at present does. It will be by the voice of thunder and lightning and by earthquakes; for he has declared he would send these calamities upon

those who rejected the message his servants bore. They have already commenced to be poured out, and many, who rejected the truth and killed those who were inspired and anointed by the Almighty, are now feeling the inevitable consequences of their wickedness. To think of the persecutions, sufferings and privations which the Saints of God, in these last days, have been compelled to undergo, through the wickedness of the enemies of truth, it is enough to make the feelings of men rise in indignation and take human vengeance upon the guilty;

but the Saints are consoled and governed by the reflection that the Almighty will avenge the blood and sufferings of his Saints, and visit, in his own due time, with wrath and destruction, those who have sought the overthrow and annihilation of his Church and kingdom. The Lord is at the helm of the great ship Zion, and he will steer her clear of the shoals and difficulties that lie in her onward course.

Ever praying for your happiness and prosperity, I remain your brother,
JUNIOUS S. FULLMER.

SUMMARY OF NEWS.

ENGLAND.—The Shakspeare Tercentenary was celebrated on Saturday, 23rd ult., in many of the chief cities and towns in the kingdom. The chief interest was centred in the demonstration at Stratford on Avon, where the Earl of Carlisle presided. General Garibaldi took his departure from the shores of England on the 26th ult., and sailed for Caprera. His departure occurred rather suddenly and created considerable disappointment in the provinces, as it was presumed he would visit some of the most prominent cities and towns. It is whispered that his departure was somewhat hurried by the Government in consequence of the jealous interference of some of the crowned heads of Europe. The ship *Monarach of the Sea* sailed from Liverpool, for New York, on the morning of the 28th ult., with 973 Latter-day Saints on board, mostly all of whom intended to go through to Utah Territory this season.

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AMERICA.—East Tennessee is said to have been completely evacuated by the Confederates. They are stated to have destroyed all the bridges in their retreat. Johnston's army is being reinforced by Beauregard's and Polk's troops. News from Texas and Mexico was to the effect that Corpus Christi had been reoccupied by the Federals, who captured 800 prisoners. Immense quantities of cotton were falling into Federal hands. The Federal cavalry has occupied Eagle Pass, 400 miles above Brownsville, Texas, driving out the Confederates. The latter made extensive use of this point for the purpose of running cotton into Mexico. Numbers of men were flying from the Confederate conscription and were said to be flocking into the Federal lines daily. The Confederates had made a desperate attempt to blow up Admiral Lee's flagship, the *Minnesota*, by means of a torpedo, off Newport, on the night of the 9th ult. The *Minnesota*, however, received very little damage.

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